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Does the Word of God
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Teaching? :: :: ::

BY

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Prefatory Note.

THE theory that the Anglo-Saxon race are the descendants of the ten-tribed kingdom of Israel having been built up with great skill on the basis of many plausible parallels and deductions, and propounded with great energy, has secured quite a following ; yet, if examined carefully, it will be found that the arguments adduced to support it do not in any one case supply evidential proof or bring conviction to a sober mind. When children of God treat that as an article of faith which is at best no more than plausible hypothesis, it distorts their whole view-point and quickly leads to other errors. In the following study, Mr. Payne calls us back to the law and testimony, and in the light of God's own permanent revelation indicates most clearly some of the main points on which the Anglo-Israel theory is at variance with the Bible and history.

SAMUEL HINDS WILKINSON.

Does the Word of God Warrant Anglo-Israel Teaching?



INTRODUCTORY CHAPTER.

IN commencing to write a pamphlet dealing with the Anglo-Israel theory (in which it is claimed that the ten tribes of Israel have been *lost*, and are now to be *found* in the British and American peoples) one desires to remember continually the injunction of the wise man when he writes: "Let not MERCY and TRUTH forsake thee: bind them about thy *neck*; write them upon the table of thine *heart*: so shalt thou find favour and good understanding in the sight of God and man." If we are to be valiant for the TRUTH upon earth, it will be because we know the faithful covenant-keeping JEHOVAH, who has manifested Himself in a bodily form in JESUS OF NAZARETH the KING of the JEWS, who is CHRIST the KING of ISRAEL (Jer. ix. 3; Matt. xxvii. 37; Mark xv. 32), the Son of God who is the Son of man. It is of JEHOVAH, the GOD of ISRAEL, that Moses speaks in his song, "He is

the Rock, His work is perfect ; for all His ways are judgment : a GOD of TRUTH, and without iniquity, just and right is HE" (Deut. xxxii. 4).

It is incumbent upon all Christians to bear in mind that we are clearly warned in the New Testament against erroneous teaching which will specially arise at the close of this dispensation. "Now the SPIRIT speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits* and *doctrines of demons* ; speaking LIES in hypocrisy ; having their conscience seared with a hot iron" (1 Tim. iv. 1, 2).

In the same epistle the apostle Paul writes through the HOLY SPIRIT of that which is contrary to sound doctrine (1 Tim. i. 10), and warns Timothy in the second epistle, "The time will come when they will not endure *sound* (healthy) doctrine ; but after their own lusts shall they heap to themselves teachers, having *itching* ears ; and they shall turn away their ears from the TRUTH, and shall be turned unto FABLES" (2 Tim. iv. 3, 4).

Because error and evil is in its *incipient* stages it is no reason why we should treat it with indifference or tamper with it by letting it have the slightest influence upon us. Indeed, we are urged in Exodus xxiii. 7, "Keep thee *far* from a FALSE matter" ; and we can well see the reason for this, for in one of the most solemn portions of the WORD of GOD we are told of those who "perish because they received not the *love* of the TRUTH that they might be saved. And for this cause GOD shall send them strong delusion, that they should believe a LIE, that they might be judged who believed not the TRUTH, but had pleasure in unrighteousness" (2 Thess. ii. 10-12). These are terrible words, and should well make us tremble lest we or our dear ones should be led astray by any modern tendencies of thought ; and, as we come to the climax of

Revelation, in the closing Book of the Bible, we read concerning the great city, the holy JERUSALEM, descending out of heaven from GOD, that "there shall in no wise enter into it anything that defileth, neither worketh abomination or *maketh* a LIE, but they which are written in the LAMB'S Book of Life" (Rev. xxi. 27); and further, "For without are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever *loveth* and *maketh* a LIE" (Rev. xxii. 15).

When we turn to the standard writers on the Anglo-Israel theory, however merciful we may desire to be to their persons, their opinions must be judged in the light of Divine TRUTH and human reason; and in the conflict with the wicked spirits in the heavenlies, the very first piece of our *defensive* armour is the girdle of TRUTH, and the one piece of *offensive* armour is the SWORD of the SPIRIT, which is the WORD of GOD.

To give an illustration of what we mean, let us turn to one of the accredited authorities on the Anglo-Israel theory, viz., Edward Hine, who in 1874 published the widely-circulated book in which he claims a million adherents to his view, "The British Nation Identified with Lost Israel." We read in his own words in the preface: "As stated in my first *epistle* (as if he were an inspired apostle to the British), I did not aspire, at the time I sat down to commit my thoughts to paper for the issue of this work, to add conspicuously to the literature of my country. I found myself in possession of *light* (?) that I received in boyhood, which had taken so firm a hold upon my mind as to be always present with me, and under the *influence* of which I invariably read the Word of GOD. The matter grew upon me, until, in the course of years, I clearly saw that the Identity of the Lost Ten Tribes of Israel was the one grand great *essential* of the age. By an *influence*, not of

earth" (there are *two* other sources), "I have been led to come before the British Nation with my views."

Dealing as mercifully as we can with one who professes the Christian faith, and taking this as a plain statement of how the Anglo-Israel theory arose in his mind, we are forced to the conclusion that it is one of the modern doctrines of demons, and that Edward Hine was obsessed by an evil spirit which led him into such absurdities, inconsistencies, and almost incoherencies, that are too numerous to mention, and too absurd to need an answer. As we read further on in his book we come across most foolish, blasphemous, and idolatrous statements, culminating in the conclusions that, first, because the *ancestors* of our sovereigns, who are termed by Edward Hine the "Royal race of David," were not in Jerusalem at the time of the death of our Lord Jesus Christ, *we* British people are emancipated from the sin of crucifying CHRIST (page 296); second, that the late Queen Victoria was the *root* (!) of David and the *ensign* GOD set up for the nations (Isa. xi. 10—pages 251, 252); and third, the so-called *most holy stone* (the writer's own italics), viz., the Bethel of Jacob (Gen. xxviii. 18), the present Coronation stone, in Westminster Abbey, was the chief corner-stone of the Temple in Jerusalem, is "the signet-ring to the Almighty," and was brought from Palestine to Ireland by the prophet Jeremiah.

It is well to remember that the whole Anglo-Israel theory stands or falls together, and though there are many other viewpoints and ideas found in other writers and supporters, they all appear to rest upon the travesty of historical facts and the twisting of words of Holy Scripture.

Again and again prophetic statements are made with regard to the British people by the most prominent advocates of the theory which are supposed to be anticipatory of the future. Remembering the solemn injunction of JEHOVAH, "When a

prophet speaking in the name of JEHOVAH, if the thing follow not, nor come to pass, that is the thing which JEHOVAH hath not spoken, but the prophet hath spoken it *presumptuously*: thou shalt not be afraid of him" (Deut. xviii. 22), what shall we say to the following statements made in and before 1874, previous to a large number of smaller British battles and prior especially to the Boer war? "The blessings now coming to us are of a value far beyond what we have ever received. The first that we shall inherit is that of living in *peace*, freed from wars that are yet to convulse the continent of Europe. These wars will last some years, and while other nations will be in the midst of sufferings, famines, and dire perplexities, *we shall live peaceably* (page viii). "The continental nations are prepared for the outbreak of these wars—are already armed to the teeth. The English people, being identical with Israel, will become entirely exempt from warlike operations. The English nation can take no part in them." He quotes the text, "Lord, Thou wilt ordain peace for us" (Isa. xxvi. 12), in support of his false prophecy (page 242); while claiming on page 38, "the world-known fact (?) that the British Nation has the most powerful army in the world"; and stating, "Israel's army was to be powerful: *ergo*, we must be Israel." On page 68 he declares, quoting Lev. xxvi. 7, 8, "And ye shall chase your enemies, they shall fall before you by the SWORD; and FIVE of you (Israel) shall chase an HUNDRED (of Gentiles), and an HUNDRED of you shall put TEN THOUSAND TO FLIGHT; and your ENEMIES shall fall before you by the SWORD"; he says, "and WE are this Israel, because we are the only nation whose five has been equal to the Gentiles' hundred—whose hundred has put their ten thousands to flight. Our wars almost uniformly have been based upon this arithmetic." He therefore infers that we can thereby safely and reasonably reduce our war expenditure. By virtue of being Israel he suggests cutting down

war expenses to one quarter, and declaring "you can entirely abolish the income tax" (page 69). Very much more might be quoted of a similar absurd nature, but enough has been said on this point to warn us from following so false and foolish a pretended expositor of the Scriptures, and the cause of which he has been an esteemed advocate.

CHAPTER II.

TURNING from man's theories and speculations to God's HOLY WORD, we are of necessity led to consider the *origin of nations* as recorded in the earliest chapters of the BIBLE, in order to test the statements and assumptions of those who advocate the Anglo-Israel theory.

In Genesis v. 32, and vi. 10, we read of the birth of the three sons of Noah, from whom descended all the peoples of the earth after the universal Deluge; and in Gen. ix. 18, 19, we read, "And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread." Then follows the sad story of drunkenness and impurity in the life of the patriarch Noah, closing the chapter in shame and gloom, which had opened with the glad and hopeful words, "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth." Noah, when fully awakened from his wine, utters an inspired prophecy and forecasts human history so wonderfully that we, nearly 3,300 years after, can see still being fulfilled, before our very eyes, these striking words: "And he said, Cursed be Canaan; a servant of servants shall they be unto his brethren. And he said, Blessed be **Jehovah God**, and **Shem** and **Canaan** shall be his servant. God shall enlarge **Japheth**, and he shall dwell in the tents of **Shem**, and **Canaan** shall be his servant" (verses 25-27).

Three times we have the mention of Canaan in this short passage, and four times the word *servant* (slave) to emphasize the subjection of the Hamitic, or black races, to the Semitic

and Japhetic. Although for a period the Hittites, and the Phœnicians, and other descendants of Canaan seemed to have been among the foremost nations of their times, "yet they were enslaved by one of the most terrible and degrading forms of idolatry." Leormont says of their religion, "No other people ever rivalled them in the mixture of bloodshed and debauchery with which they thought to honour the Deity." (See Ellicott.)

We have, on this account, as early as Gen. xv. 16, the prophecy of their extermination from the Holy Land, indicated in the promise to Abraham that his seed shall inherit the land of Canaan, "But in the fourth generation they shall come hither again (after being in Egypt), for the iniquity of the AMORITES is not yet full."

The Book of Joshua is the story of the victory of the descendants of Shem over the Canaanites, the seven nations in the Promised Land, all being in some measure subdued and servants to the people of Israel.

In the destruction of the Canaanitish capitals of Tyre and Sidon, and afterwards in the obliteration of their rich colony of Carthage by Rome, we see also the Japhetic people bringing Canaan into subjection, and to this day the black races are proverbially, and frequently *actually*, the servants of both Shem and Japheth. We praise the Lord for the redeeming grace of the CROSS, and the all-prevailing BLOOD of JESUS CHRIST, GOD'S SON, in WHOM the curse has been removed *judicially* for ever!

We know that all families of the earth can now inherit, through the MESSIAH, of the seed of Abraham, of the line of SHEM, the rich blessings of the GOSPEL, and it is especially precious to note that though our LORD JESUS CHRIST, in the state of His humiliation, was sent implicitly and solely to the JEWISH people, the lost sheep of the house of Israel, yet HE

hears the cry of the Canaanitish woman and heals her daughter, because of the mother's persistent prayer and victorious faith.

The case of the Ethiopian eunuch, and his baptism by Philip the evangelist (Acts viii. 27-39), reminds one also of the fact that in the elect CHURCH, in CHRIST JESUS our LORD, there is neither Jew nor Gentile, Barbarian, Scythian, bond nor free, but all are ONE in HIM. It has been pointed out, too, that some of the most honoured names in the early church are descendants of the Hamnitic race, such as Cyprian, Origen, Athanasius, and Augustine; and in this day of missionary enterprise and victory, many of our dear dark-skinned brethren are doing a great work for the hastening of the coming of the King in various parts of the world.

In the next verse, viz., Gen. ix. 26, we read, "And he said, Blessed be JEHOVAH, GOD of SHEM; and CANAAN shall be his servant"; and here we have an ascription of adoration to the Triune JEHOVAH, as associated with one special division of the three-fold race of mankind.

This unspeakably precious name of the universal Creator, Preserver, and Redeemer of mankind, JEHOVAH, the One who was, and is, and is to come, the ETERNAL faithful and covenant-keeping GOD, is mentioned about 7,000 times in the Old Testament, and written of course in the sacred Hebrew characters.

In this connection we are reminded of the repeated use of the title of the GOD of ISRAEL in the second book of the BIBLE, viz., Exodus iii. 18; vii. 16; ix. 1, 13; x. 3: "JEHOVAH GOD of the HEBREWS," who is set over against the proud but puny Pharaoh, the King of the Egyptians.

Sometimes we are told that we, in the West, fail to understand the BIBLE because it is an Oriental book, but it should be said more correctly that it is (especially as far as the Old

Testament is concerned) of HEBREW origin and manner of thought and expression, which is even a narrower circle than mere Semitic production, and it is certainly not without Divine wisdom and purpose that so much as three-quarters of the Scriptures (in the original) must be studied still in JEWISH characters; and though we praise GOD for the 400 different languages into which it has been translated, our debt to the original human source and channel grows as the years roll on and as the Kingdom spreads, and we shall never have the right to cease answering the question, "What advantage, then, hath the JEW? or what profit is there of circumcision?" with the inspired words of Paul, "Much every way: chiefly, because unto them were committed the ORACLES OF GOD" (Rom. iii. 1, 2).

CHAPTER III.

IN pointing out that the British peoples are of Japhetic and not of Semitic origin, and are therefore altogether outside the lineal descent from Israel, we turn next to the tenth chapter of the Book of Genesis, and read in the first verse, "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." The Jews in calculating numerically the *nations* of this Divinely inspired list in this tenth chapter reckon them as 70: 14 coming from Japheth, 30 from Ham, and 26 from Shem, and we have the genealogical tree of the sons of Japheth given first, not of necessity because of order of birth, but because the third mentioned—*i.e.*, *Shem*—is to be taken up again in the eleventh chapter as the line of blessing through Abraham to the Messiah, and is more definitely to be dealt with later on.

We find among the descendants of *Japheth*, Gomer, Ashkenaz, Riphath, Tarshish, Kittim, and the isles of the Gentiles (verses 4, 5). The name Gomer is traced as reappearing in the *Cimmerians*, who became the *Cimbri* of Denmark and the *Cymry* of Wales; Ashkenaz (German or Teutonic), from which race the *Angles* and the *Saxons* spring, both very idolatrous, having gods for every day of the week; from Riphath come the *Celts*; Tarshish, from which was originally probably derived Tartessus in Spain, is eventually connected with a Western naval power, "*the ships of Tarshish*" becoming a familiar Scriptural expression; Kittim stands for a maritime race who peopled *Cyprus*, and the *isles of the Gentiles*

generally mean the parts of Europe (especially sea-coast lines) most known to the ancient inhabitants of Asia. Thus, as Scott the Commentator says, "The inhabitants of Britain are in general descended from Japheth, and especially concerned in the 'isles of the Gentiles.'" "

We mention these names particularly because, with what seems to us amazing inconsistency, our Anglo-Israel friends claim that "the ships of Tarshish" and "the isles of the Gentiles" respectively refer to Great Britain as a naval power, and the British Isles themselves (see Lecture II., page 25, *Our Israelitish Origin*, J. Wilson; page 10, *The British Nation Identified with Israel*, E. Hine; pages 141, 142, *God and Greater Britain*, Douglas). Surely to any reasonable mind this once and for ever should settle the British descent as from Japhetic origin to any devout student of the Word of God. And is it not a blow at the authority of Holy Scripture itself (inspired by God's Spirit, Who knows the end from the beginning, and not written by short-sighted men) to suggest that these divisions and genealogies are not final and unalterably true?

It has been wisely pointed out that Japheth seems to have been the progenitor of above half of the human race, and that the success of the Gospel among the Gentiles has been principally among his descendants, and that God has enlarged Japheth and persuaded him to dwell in the tents of Shem (Gen. ix. 27), by receiving the teaching of the Scriptures, both Old and New Testaments; from writers and preachers, all originally of Abraham's race, who were, of course, descendants of Shem.

Perhaps the most confusing statement on this point we have read in *Our Israelitish Origin*, amongst its many bewildering sentences, mingled we admit with most eloquent passages, all however tending to the same erroneous teaching, is the

announcement that Abraham's Three Families are correspondent to the Three Sons of Noah, viz., *Ishmael* and Ham, children of *Keturah* and Shem, *Jacob* and Japheth (Lecture VI., Wilson). What right can any Bible expositor have thus to ignore all rational origin of nations and to unite genealogies and families that Holy Scripture has made so manifestly to differ, one is unable to imagine. Why should our Heavenly Father have given us the tenth and twenty-fifth chapters of Genesis quite distinct, and differing one from another, making an absolute demarcation between the three lines of descent in the tenth, and taking up *one* person from one genealogy, as in the twenty-fifth, if we are then to confuse them altogether at our own will and whim?

Having dealt with a purely imaginary correspondence between Ishmael and Ham, Keturah and Shem, Wilson writes: "It remains that the other son of Abraham (Isaac, the son of promise) be given his portion: for him there remains the *North*, and especially the *North-West*, in the sight of which Ishmael has been dwelling, as being spread along the south border of the Mediterranean Sea, over against Europe. Here among the *isles anciently possessed* by the children of Japheth do we find a Semitic people—eminently favoured by nature and Providence, and pre-eminently by Divine grace—correspondent to the many great and precious promises which were so surely made to the seed of Abraham, in the line of Isaac, Jacob, Joseph, and Ephraim."

Of course there is not an iota of evidence given for all this, namely, that the children of Japheth have been ousted or have died out from the *isles anciently possessed* by them, and that the north and *north-west* (represented by Great Britain, etc.) has become the dwelling-place of any considerable number of the descendants of Abraham, except in so far as they in modern times, known as *Jews*, have wandered there. Why are

these astonishing assertions then made? Well, it is clearly because Israel and Judah are in so many parts of prophetic Scripture said to come from the Land of the *North*, and therefore they must have the geographical quarter of the so-called British Israel squared with these Biblical statements if possible. Two quotations are given by Wilson, *i.e.*, "Go and proclaim these words toward the *North*, and say, Return, thou backsliding Israel, saith JEHOVAH"; "and I will not cause mine anger to fall upon you: for I am merciful, saith JEHOVAH, and I will not keep anger for ever" (Jer. iii. 12). "In these days the house of Judah shall walk with the house of Israel, and they shall come together out of the *Land* of the *North* to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18).

Alas for the inconsistency of this writer, for we are told elsewhere that Assyria was appointed to carry into captivity the body of the people of Israel *northward* (page 25, Lect. II., "*Our Israelitish Origin*"), elsewhere described as a Persian quarter, and that the King of the *North* (elsewhere described by his own pen as Russia), whose abode originally was Babylon, is to come up and contend with Israel for the throne of universal sovereignty at Jerusalem (page 33, Lect. III.); and still further, making confusion worse confounded, it is stated that the Huns, or otherwise Calmuc-Tartar races, seem to have been appointed the *northern* portion of the globe (page 19, Lect. I.).

How Great Britain can be considered *north* of Jerusalem, for that is always the Bible *centre*, it is difficult to say; certain it is that Russia is directly *north*, and there half of the children of Israel are to be found to-day, and from thence JEHOVAH will soon bring them to their own land according to His own word; especially found in the prophecies of Isaiah, Jeremiah, and Zechariah.

These authorities on Anglo-Israelism seem often to have a sadly unkind feeling against the Jews, and E. Hine even expressed himself bitterly opposed to Jewish missionary work. Wilson declares in *Our Israelitish Origin* (page 59, Lect. V.) that the Jew is under the curse of both *Ham* and *Edom*. One would have thought the curse of the *law* enough; and Hine writes in the *British Nation Identified with Israel* (page 195), "But I *have stated*" (his own italics), "and now repeat, that money spent upon Jewish conversions is most certainly money thrown away."

Finding perhaps that someone suggested the difficulty to him that the receiving of the Pentecostal blessing seems to prove that it was even in this dispensation God's purpose to bless some Jews, he declares (Acts ii., page 211), "It was the general reception by the *Remnant* of Israel then present" (surely not *Anglo-Saxons*!). "*The Jews did not share in it.* The Prophecy of Pentecost was only given for Israel, not for the Jews." And yet the three thousand baptized on that day were converts who are described in Acts ii. 5 as "*Jews, devout men, out of every nation under heaven.*"

He also directly contravenes Scripture, giving no explanation, when he says (page 209), "Neither is it possible to conceive, during any time of the millennium, of ten men, even catching hold of the skirt of him THAT IS A JEW" (*sic.*, mark, not a man that once was a Jew, but one that, at that time, shall be one), "asking for instruction."

We prefer to believe the statement of the inspired prophet of God, Zechariah (chapter viii. 23), that it shall be even so, and that the Gentile will say, "We will go with you, for we have heard that God is with you." The LORD hasten it in His time.

CHAPTER IV.

AT the end of very many—perhaps the majority—of copies of the Holy Scriptures now printed we find maps, and among them always the map of Palestine, which we call by the name of the Holy Land. Though the Bible geography covers the whole world either in history or prophecy, yet throughout Holy Writ many—varied and peculiar—are the references made to the Land of Canaan. The first great passage in God's Word dealing with this country follows on after the genealogical table from Shem to Abram, and is found in the twelfth chapter of Genesis, where we read: "Now Jehovah had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed."

In the previous chapter we have the people of the world building the city and tower of Babel in the land of Shinar, with the object of making them a name, lest they should be scattered abroad upon the face of the whole earth. The contrast between men's "Let us *make*" and Jehovah's promise to Abram, "I will *make*," is most worthy of note (xi. 4 and xii. 2). Out of this land of the Chaldees Abram is called and goes forth, stopping with his father Terah at Haran on the way to Canaan. When his father dies we read concerning Abram, Sarai, Lot, and their household: "And they went forth to go into the land of Canaan; and into the land of Canaan they

came (xii. 5). And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram and said, Unto thy seed will I give this land : and there builded he an altar unto Jehovah, who appeared unto him " (xii. 6, 7). We have the story of wavering in faith through fear of failure of natural supplies in Canaan, then his unfaithfulness through fear of man in Egypt, and Jehovah's wonderful deliverance and the return to Canaan, the altar at Bethel, the choice of Lot, and then another message from Jehovah to the magnanimous patriarch : " And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward : for all the land which thou seest to thee will I give it, and to thy seed for ever. Arise, walk through the land, in the length of it and in the breadth of it : for I will give it unto thee. And Abram removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto Jehovah " (xiii. 14-18).

Next we have the wonderful victory of Abram over the King of Shinar and his combined forces in the first recorded Bible battle, and his still more marked victory over the temptation of the King of Sodom. In chapter xv. the promise of the miraculous birth of a literal heir is followed, after a series of typical sacrifices have been offered by Abram, by a covenant made with him by Jehovah, who gives him the full dimension of the land of promise : " Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates " (xv. 18). The one chapter, however, in connection with this promise which we particularly draw attention to, is the seventeenth. At the age of ninety-nine Jehovah appears to him and says, " I am the Almighty God ; walk before Me, and be thou perfect. And I will make My covenant

between Me and thee, and will multiply thee exceedingly. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God."

Then let the reader carefully mark the words which follow, as the whole Anglo-Israel theory stands or falls in connection with the following clauses: "And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee: Every *man-child* among you shall be *circumcised*. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you. And he that is *eight days old* shall be circumcised among you, every man-child in his generations; he that is born in the house or bought with the money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant" (xvii. 9-14). We have quoted this passage in full; for Israel after the flesh, the Hebrew people, the Jewish nation, to whom the literal promises alone apply, are once and for ever here portrayed on the authority of the Almighty God, the covenant-keeping Jehovah.

Abram that very day was himself circumcised, and Ishmael his son, but neither of them accord to the exact conditions of the covenant as far as age is concerned; but when Isaac, the true seed, was born, we read in chap. xxi. 4: "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him."

It must be remembered that this rite is specially connected

with the *promise of the land*, and we are so reminded of the conditions of covenant relation in the command given to the twelve tribes about Passover, the next reference to circumcision, saving that of Genesis xxxiv. In Exodus xii. 48 we read : " And when a stranger shall sojourn with thee, and will keep this Passover unto Jehovah, let all his males be circumcised, and let him come near and keep it ; and he shall be as one born in the land : for no uncircumcised person shall eat thereof."

Again, when all the children of Israel were just over on the Canaan side of Jordan, all those born in the wilderness who had not been circumcised during the forty years' wandering in the wilderness were circumcised by Joshua at Jehovah's command, and the reproach of Egypt was rolled away.

With the exception of the repetition of the command in Leviticus xii. 3, and the spiritual significance of the rite as referred to in Deuteronomy x. 16, xxx. 6, and the complaint of the prophet Jeremiah concerning all the *house of Israel's* uncircumcised heart (in contrast to the uncircumcised nations) in chap. ix. 25, we need only refer to the New Testament passages and the condition of the covenant in *millennial* circumstances. These we must deal with in our next chapter.

CHAPTER V.

WE have already sought to point out that the earthly blessings connected with the Promised Land and the literal descendants of Abraham are inseparably bound up with the Jewish rite of circumcision, according to the teaching of the Old Testament Scripture ; and on turning to the New Covenant of our Lord and Saviour Jesus Christ, we find the true remnant of Israel still retaining that God-ordained custom in His day.

In Luke i. 59 we read concerning John the Baptist, "And it came to pass, that on the *eighth* day they came to circumcise the child ; and they called him Zacharias, after the name of his father." In the next chapter it is recorded concerning the Messiah, the Son of God, "And when *eight* days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb" (Luke ii. 21). The apostle Paul, "of the stock of Israel," as a true Jew, a Hebrew of the Hebrews, was circumcised the *eighth* day, as he tells us in Philippians iii. 5.

These records are not given us without plan and purpose by the Holy Spirit ; and this is manifest, for we read in that great doctrinal Epistle to the Romans, chapter xv. 8, "Now, I say that Jesus Christ was a minister of the *circumcision* for the truth of God, to confirm the promises made unto the fathers : and that the Gentiles might glorify God for His mercy." The truth concerning the future of Israel is distinguished here from unconditional blessing which comes to the nations, as it is in other passages—such as Luke ii. 32 and Isa. xlii. 6 ; xlix. 6.

In Isaiah xlix. 8, speaking of the Messiah, JEHOVAH says, "I will preserve Thee and give Thee for a covenant of the people, to establish the earth" (raise up the land), "to cause to inherit the desolate heritages." Thus Old Testament and New Testament agree in the necessity for the retention of circumcision for the conditions of the covenant to be fulfilled with regard to literal blessing in the Land. Of course, we are aware that the apostle uses the term circumcision as applying to the *believing remnant* when he asserts, "We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3); and he distinguishes between the two great differing classes of believers, Jewish and Gentile; both one in Christ Jesus, as the circumcision and uncircumcision (Gal. v. 6; vi. 15; Eph. ii. 11); but evidently he also speaks of Jewish unbelievers as "the *circumcision*," in direct contrast to the *Gentiles* or heathen in Gal. ii. 7-12, and he hardly seems to be referring to real living church members when he says, "There are many unruly and vain talkers and deceivers, especially they of the *circumcision*" (Titus i. 10). We see, therefore, that there are still a circumcised people under the Old Covenant, in New Testament times distinguished as *Israel* after the *flesh*, who are beloved for their fathers' sake, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen" (Rom. ix. 4, 5). When Christ, the Head of the Church, has taken away His Body, there will be still Jews and Gentiles left on the earth, the circumcision and the uncircumcision, and then the Old Testament literal prophecies will again be in active operation; and, in the rebuilt Jerusalem, where Israel restored, and returned from captivity, will be found

henceforth no more the uncircumcised, and the unclean shall enter (Isa. lii. 1). Now, of course, this might be supposed to be *figurative*, but that it has a *literal* first meaning is conclusively settled by a reference to Ezek. xlv. 7-9, especially verse 9: "Thus, saith the Lord GOD, no stranger [first] uncircumcised in *heart*, nor [second] uncircumcised in *flesh*, shall enter into My sanctuary, of any stranger that is among the children of Israel." All who read carefully and prayerfully Ezekiel, chapters xl.-xlviii., must realize surely that there is a literal future for Israel in the Land, and a literal temple for worship, and then only those who are both in outward, as well as inward, covenant relation with the God of Israel shall be allowed in the sanctuary at Jerusalem.

It seems surprising, but it is needful for us to state clearly where the Promised Land is, as some Anglo-Israelites claim that Great Britain and America are the place of blessing referred to. Obviously when we consider such passages as Genesis, chapter xxiv. 5 and chapter xxvi. 1-3, and find the Promised Land carefully distinguished from such neighbouring countries as Chaldea and Egypt, and ponder the words of Jehovah to Jacob, "I am Jehovah, God of Abraham, thy father, and the God of Isaac; the land *whereon thou liest* to thee will I give it and thy seed"—we know that it is that of which the spies say later on, "It is a good land which Jehovah, our God, doth give us" (Deut. i. 25).

In New Testament times, Stephen, filled with the Holy Ghost, still reckons it the land of promise, when he says (Acts vii. 4), speaking of Abraham, "He removed him into this land, *wherein ye now dwell*"; and then concerning the deliverance from Egyptian bondage, "After that shall they come forth, and serve Me *in this place*. And He gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat

the twelve patriarchs." We find that the Jews in the time of our Lord had great fear that the Saviour's claim to the Messiahship would cause a revolution, and said, "If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our *place* and *nation*" (John xi. 48).

How any student of the Holy Scriptures could ever come to believe that the British Isles and the United States could be respectively the promised portions of Ephraim and Manasseh, passes all comprehension, when we read Deut. xxxii. 52, for, JEHOVAH says to Moses, "Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel"; and then in chapter xxxiv. 1, 2, 4, "And Jehovah showed him all the land of Gilead unto Dan ; and all Naphtali, and the land of *Ephraim* and *Manasseh*, and all the land of Judah, unto the utmost sea ; and Jehovah said unto him, *This* is the Land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither." This exactly corresponds with the blessing in Gen. xlviii. 3-5, given to Joseph. No, Moses did not have telescopic eyes to look from Asia to Europe, on England as the land of Ephraim, or still further across the Atlantic to America as the inheritance of Manasseh—he saw instead, Palestine as it was to be *peopled* the first time ; and Ezekiel, nearly a millennium later, sees in vision, after the final restoration, the same land *repeopled*, as it soon will be with Manasseh and Ephraim having their respective two portions (Ezek. xlviii. 5 ; 1 Chron. v. 1) among the other tribes, for this land has been given not for a temporary but for an everlasting possession (Gen. xlviii. 4).

These are millennial promises, and the day rapidly approaches for their accomplishment, with a Jewish University

in Jerusalem, and a Jewish Polytechnic in Haifa ; and Jewish schools and colonies multiplying in the Promised Land, there is no likelihood of the covenant of Abraham being forgotten or neglected, and the privilege of inheritance forfeited while Israel remains a nation. Oh, for prayer that the Deliverer may soon come to Zion, and that the complaint of the prophet Jeremiah may no longer have to be uttered, "For all these nations are uncircumcised, and all the House of Israel are uncircumcised in *heart*" (Jer. ix. 26).

CHAPTER VI.

IN the mind of the most casual reader of the Holy Scriptures the occurrence so frequently of the terms Israel and Jew cannot but awaken an inquiry into the Divine purpose of JEHOVAH-JESUS with regard to His chosen people. It is noteworthy that while the word Israel is used some 3,000 times in the Old Testament, it is found together with the word Israelite exactly 80 times *only* in the New Testament ; and that while the words Judah and Jews are used nearly 1,000 times in the Old Testament, the word Jew (in singular, plural, feminine, and adjective form) is found exactly 200 times in the New Testament : so that we learn that the characteristic name for the Hebrew people in the Old Testament on the one hand is *Israel*, and on the other hand is *Jew* in the New.

We must never fail to bear in mind when approaching this subject, as to whether the Word of God warrants Anglo-Israel teaching, that the Holy Scriptures are *one*, because the same Eternal Holy Spirit speaks through Moses and the Messiah, and the inspired prophets and psalmists under the old, and the Divinely-taught evangelists and apostles under the new covenant.

When we read in Deut. xxxii. 43, " Rejoice, O ye nations, with His *people* : for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His *land*, and to His *people*," and compare it with Romans xv. 10, " and again He saith, Rejoice, ye Gentiles, with His *people*," we see a reference to the same literal *people* and promises connected with the *land*. Notice also that to separate the word *land* as used in the verse quoted

above, Deut. xxxii. 43, referring to the whole of the Promised Land, from the use of the word as found in verse 13 of Deut. xxxiii., where the *land* of Joseph, a portion of Palestine, is referred to, and to say the latter refers to Great Britain or her colonies, is clearly inconsistent and confusing.

We must face the fact in dealing with this matter that John Wilson, the founder of the Anglo-Israel theory, claimed the Holy Land for the Anglo-Saxons as their rightful and predicted future home, however widely his followers have deviated from him. In his final work, "The Title-deeds of the Holy Land, and the Identification of the Heir," it is perfectly clear that he looked forward to the British people migrating to Palestine and entering on an earthly inheritance there; for it is intimated in the preface of the afore-mentioned book that he, during a quarter of a century of his life, was consecrated to the education of our home people for their high destiny, in preparation for their reception in the Holy Land; and he boasted that the colonies, as well as this country, came under the influence of his discovery (?), so that he referred to the English people and not to the Jews when he said in the introduction, "As truly as they have multiplied in the ends of the earth, has their own central land been made empty for them."

We do not suppose that this theory of the future of the Anglo-Saxon people commends itself to the mind of the intelligent readers of Jewish missionary literature, nor to any careful students of the Holy Scriptures.

Taking now our New Testament in hand, we shall deal with the use of the term Israel in its pages, and see whether it is not consistently used, through the Holy Spirit, of the Hebrew-speaking people, the literal circumcision, descendants of Jacob after the flesh, *believing* and *unbelieving*, and of no other nation whatever. We do not, of course, forget that through wonderful grace in Christ (the Messiah), we believing Gentiles, who

were "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world," are now "no more strangers and foreigners, but fellow-citizens with the *saints* (surely a reference to the old covenant people) and of the household of God"; but though, through faith and consequent regeneration, we, as individual believers, are made *partakers*, we are not *usurpers* nor *monopolizers*, and there is no such expression in the Holy Scriptures as a *spiritual* Israelite.

Turks, Russians, Germans, Chinese, Hindoos, Koreans, and cannibals who *believe* are just as much heirs of Abram's blessing by faith as Englishmen or Americans, *viz.*, the promises of the blessed Gospel and the gift of the Holy Spirit; but as to the literal blessings in connection with the literal Promised Land, they still remain unfulfilled while Israel after the flesh has the veil on her heart, when in the synagogues throughout the world Moses and the prophets are being read Sabbath by Sabbath in the original Hebrew tongue (2 Cor. iii. 12-18). The Old Testament is specially mentioned (verse 14), because in contrast to teachings of the Talmud or the vapourings of the Koran, or the mummeries of Greek and Roman apostate churches, *the living oracles*, two-thirds of the Holy Scriptures, are still preserved in the Jewish ritual, and only need the light of the Spirit, through the Gospel, to blaze afresh with the glory of God.

The very first use of the word Israel in the New Testament is important, occurring as it does in the Gospel written (possibly originally in Hebrew) especially for the Hebrews, which gives us the genealogy of God's Son, Jesus the Messiah, from His Jewish forefathers David and Abram. In these opening chapters we recognise the Saviour coming through a miraculous birth to His own people, and in chapter ii. verse 6 we read: "And thou, Bethlehem, in the *land* of Judah, art not the least

among the princes of Judah : for out of thee shall come a governor, that shall rule (feed as a *shepherd*) My *people* Israel." This is significant, as the next two verses are in connection with the *land* of Israel, *viz.*, ii. 20, 21, as both the Jewish *people* and the *land* of Palestine, including north and south, are thus linked together again under the new covenant. Remarkable, indeed, it is that the lack of faith on the part of the people does not deprive them of their title to the name Israel, for Our Lord does not say, "I have not found so great faith, no, not" *among the Jews*, but no, not "*in Israel*" (viii. 10), when contrasting the faith of the Roman descendant of Japhet with His own unbelieving race.

Many people do not seem to be aware that there is no such expression as "the lost ten tribes" to be found in the entire Scriptures, and Anglo-Israelite writers mix up the expression "the lost sheep of the House of Israel" with the thought of ten tribes, whereas it, of course, refers to all twelve, *viz.*, the Hebrew people as a nation, who had got away spiritually from Jehovah their God through disobedience and unbelief—their false shepherds having led them astray. In what connection, then, was this title, "the lost sheep of the House of Israel," given to them, which only occurs in this Gospel, and is found twice, *viz.*, Matthew x. 6 ; xv. 24 ? In the first instance, our blessed Lord Jesus, who had urged upon His disciples to pray the Lord of the Harvest that He would thrust forth labourers into His Harvest, calls His twelve Jewish disciples and gives them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, and, sending them forth, commands them, saying : "Go not into any way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the House of Israel, and as ye go preach, saying, The Kingdom of Heaven is at hand."

To whom were they intended to go but to the very people then in the land of Palestine, known by Romans and Greeks as Jews, the very same persons as distinguished from all other nations in the way in which the Saviour Himself speaks when the Canaanite woman, a descendant of Ham, cried after Him, and He answered and said, "I am not sent but unto the lost sheep of the House of Israel." Does not this statement of the Messiah and the words "Go rather to the lost sheep of the House of Israel," remind us of the apostle Paul's reiterated cry, "To the Jew first," in his letter to the largely Gentile church at Rome?

The other uses of the word in Matthew's Gospel, *viz.*, the cities of Israel (x. 23) and the glorifying of the God of Israel (xv. 31), and the judging by the twelve Jewish apostles in the millennial age of the twelve tribes of Israel (xix. 28), and the passage from the Old Testament in reference to the betrayal by Judas, the representative of the nation as declared in the words, "whom they of the children of Israel did value" (xxvii. 9), culminates in the cry concerning the crucified Son of God, Jesus the King of the Jews: "If He be the KING OF ISRAEL, let Him now come down from the Cross, and we will believe Him" (xxvii. 42)—all tend to confirm our position that the *teaching* of the New Testament does not warrant the Anglo-Israel *theory*.

CHAPTER VII.

WE turn now to that precious portion of Holy Scripture, the Gospel of Luke, which, it has been suggested, was specially written for the Greek or Gentile seeker and sinner, and we shall find we have no uncertain sound as to whom the term Israel refers when used by the evangelist.

The first mention of Israel in this Gospel is found in chapter i. verse 16, where it is predicted by the angel of the Lord to Zacharias concerning John the Baptist: "And many of the children of Israel shall he turn to the Lord their God"; and immediately it follows, "and he shall go before Him (the Messiah) in the spirit and power of *Elias*." Now, it is interesting to remember that though Elijah was a prophet specially to the northern kingdom of Palestine, the ten-tribed portion of Israel, yet even he recognised the unity of the chosen people then, from God's standpoint, and built an altar of twelve stones on Mount Carmel "according to the number of the tribes of the sons of Jacob, unto whom the word of JEHOVAH came, saying, Israel shall be thy name" (1 Kings xviii. 31).

The next use of the word is found in the *Magnificat*, the inspired utterance of Mary, the Jewish mother of our Lord, the King of Israel. She says of Him who, as Immanuel, was "born of a woman made under the law," that the Father in sending God the Saviour "hath holpen His servant Israel in remembrance of His mercy as He spoke to our fathers, to

Abraham and his seed for ever" (chapter ii. verses 54, 55). The mere repetition of this song in the English Church every Sunday, sung often by unbelieving lips, however desirable or undesirable, does not make it refer to this Anglo-Saxon nation any more than the use of the same *Magnificat* in the Greek or Roman Church gives Russia or Germany a necessary claim to be the literal Israel.

The mercy to Abraham, the promise of a Messiah, which has become truth to Israel, of course centres around the incarnation, the miraculous birth of the Saviour, the King of the Jews Himself, our blessed Lord Jesus Christ.

Again, Zacharias the priest, the father of John the Baptist, recognises the fulfilment of the same old covenant promise in his prophecy concerning his son, who is to prepare the way of Jehovah-Jesus, when he says, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (i. 68).

It is incomprehensible that any reasonable person can assert that Israel as used in the last verse of this first chapter could only refer to so insignificant a portion of God's chosen people that they are hardly worth recognising, such as the Anglo-Israelite would represent the Jews to be, when it declares, "And the child grew, and waxed strong in spirit, and was in the deserts till *the day of his showing unto Israel*" (verse 80). In John i. 31 we have a correlative passage of the fact of the unveiling of the Saviour Himself at the commencement of His public ministry; for when writing concerning the Baptist's proclamation, "Behold the Lamb of God," the forerunner is reported by the evangelist to have said, "I knew Him not: but that He should be made *manifest to Israel*, therefore am I come baptizing with water." If our Anglo-Saxon ancestors were the main portion of Israel, in what manner was there a showing of John the Baptist to *them*, or a manifestation of

the Son of God to *them*? Surely it was altogether inadequate, for at this period they were in a state of savagery and idolatry in North-west Europe.

If, on the other hand, it should be argued that anyhow only a comparatively small portion of the people of Israel were found among the Jews of Palestine, one can reply justly that they were at least the official head of the whole nation, and the narrowness of the platform for the display of God's Messianic plans would not debar the whole Jewish world from hearing of John's baptism; for the triennial feasts—Passover, Pentecost, and Tabernacles—were still being kept at Jerusalem, the capital city, and Israel was still regarded for all practical purposes as *one* people, though severed by long stretches of land and sea, as we can gather from their cosmopolitan character when they gathered at the Feast of Pentecost, as recorded in Acts ii. 9-11. Communication with the civilised world then, through Roman roads and the Greek tongue, was most remarkable, as all historians testify.

To emphasize the fact that God Himself regarded the then Jews as representing the whole chosen nation, who had descended from Abraham, Isaac, and Jacob, we must refer to another passage in that other book written by the same author as this Gospel, viz., the Acts of the Apostles. In chapter xiii. 23, 24 we read, "Of this man's (David's) seed hath God, according to His promise, raised unto Israel a Saviour, Jesus: when John had first preached before His coming the baptism of repentance *to all the people of Israel.*" Surely God's Holy Spirit, speaking through the apostle Paul, makes it emphatically clear that representatively *Israel*, and not merely Judah and the inhabitants of Jerusalem, had come under the influence of the ministry of John the Baptist sufficiently to be held responsible for their attitude towards the

fuller testimony now being given by Paul concerning a crucified, risen, and ascended Messiah.

Further noticing the use of the word Israel in the Acts of the Apostles, we find it first mentioned in chapter i. verse 6, where the disciples, just on the eve of our Lord's Ascension, ask, "Wilt Thou at this time restore again the Kingdom to Israel?" Knowing well, as they did, the Old Testament prophecies, they certainly could not have used the word as of Judah only; and why should not we believe that all twelve tribes are equally referred to in other passages where Israel is used in the Book, unless specifically stated otherwise?

In Peter's marvellously powerful address on the Day of Pentecost, which he delivered in the fulness of the Holy Ghost, in verse 14 he addresses the assembly in the terms, "Ye men of Judea, and all ye that dwell at Jerusalem," whereas in verse 22 he calls them "Ye men of Israel." Are we not to infer that the latter term is inclusive of the two former, and covers the whole of the Hebrew peoples in the then civilised world north, east, west, and south of Palestine, as well as the people living in the Holy Land at the time? (Acts ii. 8-11).

Undoubtedly such of the remnant of the Northern Kingdom of Israel, who had not yet returned to the Holy Land, were to be found in the north or north-east still, and not in the west.

We remember to whom Peter wrote his first epistle and where he locates the *Dispersion*, and find that it is the very district where Paul preaches and addresses the Jews in the synagogue of Antioch in Pisidia, "Ye men of Israel" (xiii. 16), and still reminds them of their national birthday—viz., the deliverance from Egypt, contrasting them with those who are more emphatically termed in John's Gospel *the Jews*—viz., the

dwellers at Jerusalem (Acts xiii. 27), and of course distinguishing them from the Gentiles, who also came at that very time under the sound of the Gospel.

No clearer statement could be given to make all twelve tribes (Israel and Judah) responsible for the crucifixion of their Messiah, the Son of God, than that in Acts iv. 27, "For of a truth against Thy Holy Child Jesus whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the *people* (*pl.*, peoples or houses) *of Israel* were gathered together." No more inclusive expression could possibly be used to cover both houses of Israel, and therefore it is worse than idle to look for any body of the people separate and distinct from these old covenant descendants of Jacob. At that last true Passover season when the Pascal Lamb Himself was slain, *representatively*, all Israel took part in the rejection and crucifixion, as Isaiah so plainly foretold in the fifty-third chapter, speaking in the name of the whole nation, "We hid as it were our faces from Him: He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken of God and afflicted" (3, 4). Temporarily, therefore, the Kingdom for Israel was set aside, and cannot be restored until the King Himself returns in person, and they having looked on Him they have pierced, mourn and repent, believe, and are nationally and eternally saved.

Because of this very rejection it is declared, "Him hath God *exalted* with His right hand to be a Prince and a Saviour for to give *repentance* to Israel and forgiveness of sins" (Acts v. 31); or still more explicitly, to prove who the personal King of Israel is, we read: "Of this man's (David's) seed hath God according to His promise raised unto Israel, a Saviour, Jesus," and we are told that "the heaven must receive Him, until the time of the restitution of all things which God hath spoken by

the mouth of all His holy prophets since the world began” (iii. 21).

Resting on the truth of Christ’s finished work on Calvary, and looking for His appearing in glory, we are therefore to preach to the Jew first, and also to the Gentile, the Atonement and the Advent till the Lord Jesus Christ returns.

CHAPTER VIII.

THE consistency of the use of the term Israel in the New Testament to signify the Hebrew people is most marked from Matthew to Revelation, so that the expression, *Spiritual Israel*, if applied to the Church of Christ, is not correct when judged by the exact scales of Divine inspiration.

Our Blessed Lord Himself, when in the northern part of Palestine preaching in the synagogue of Nazareth, referred to the widows and lepers in the time of Elijah and Elisha (Luke iv. 25-27) as "*in Israel*" (the portion of the land generally occupied by the ten tribes before they had any of them been removed by captivity), and yet in Luke vii. 9, speaking of the faith of the Capernaum centurion, nearly a thousand years later, in the very same district, says: "I have not found so great faith, no, not in *Israel*." Surely He was not thinking of Anglo-Saxons then, but of the Hebrew people around Him.

He also when in Jerusalem itself, the *capital* of Jewry, addressing one who is called in the first verse of the 3rd chapter of John a "*ruler of the Jews*," calls him "a master *in Israel*," so making it clear to us that the Son of God saw no necessary distinction between those in the north and those in the south, between the ten and the two tribes in His day.

Turning to the epistles we have the most precious summary of God's plan and purpose for Israel in the New Testament, in the first full doctrinal statement of God's plan of salvation for this dispensation in Paul's letter to the Romans (chapters ix. to xi.).

It is needful to remember that it is even of the mass of still unconverted Jews that the apostle writes, "My brethren, my kinsmen according to the flesh: Who are *Israelites*; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (ix. 3-5).

Of course he goes on later to distinguish between the true and false Israel, Israel after the flesh and after the spirit (the unconverted Jew and the true Hebrew Christian), and tells us that "Israel hath not *attained* the law of righteousness" (verse 31), and later on (xi. 7) "Israel hath not *obtained* that which he seeketh for; but the election hath obtained it, and the rest were blinded."

From the standpoint of the Anglo-Israelite it would appear that Israel has attained to and obtained what God promised, and are now in the enjoyment of the literal blessings, while Judah (or, as they would say, the Jews) have not; but this is utterly inconsistent with the whole passage.

The heart's desire and prayer of the apostle is that the Jews may receive their Jewish Messiah as Saviour, and no longer seek their own self-justification; and he warns Gentile Christendom (if we may so use the term) that if it seeks to be justified by works in such a way as has, strangely enough, characterised particularly the apostate *Roman* Church and is increasingly creeping into all denominations of Christendom, then it will fall from favour as Israel did, and Israel will be graft in again into her own native olive tree, or, as we may say, Jerusalem shall be no longer trodden down of the Gentiles, but become a joy and her people a rejoicing.

It is in the next epistle, namely 1st Corinthians, in the tenth chapter and at the 32nd verse, that we have what has

been generally regarded as a key-passage in connection with the dispensation in which we live, viz., the threefold division, "the Jews, the Gentiles, and the Church of God."

Israel after the flesh (the Jews) are spoken of (in verse 18) as those connected with the literal sacrifices, originally Divinely appointed; and the Gentiles (verse 20) as those connected with sacrifices offered to idols—the Church of God is distinguished from both, and is explained in chapter xii. 12 as the *Body* of Christ.

This threefold division, of course, holds good to-day, and all the confusion of Anglo-Israelism is a virtual denial of this portion of sacred Scripture.

The truth concerning Christ, the Head of the Church, and His Body, the Church herself, is mixed up with earthly ideas, and an anticipation of the manifested Kingdom in the Millennial age, when the King of the Jews shall return to His own city and people and reign in Mount Zion, and in Jerusalem and before His ancients gloriously.

The rapture of the Body will amaze and affright many who are so setting their affections on national, imperial and international earthly hopes, that they cannot have really turned from idols and be waiting for God's Son from heaven, even JESUS, whom He hath raised from the dead, who hath delivered us from the *wrath to come*.

Israel, as the apostle knew them, and as they are still to be found in almost every country and great city in the world, read regularly the Old Testament with the veil upon their hearts, and will yet turn to the Lord, when He shall come in the clouds of heaven with His glorified Church, and then the veil shall be taken away, as we read in Zechariah xii. 10: "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon Me whom they have pierced, and

they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Paul's letter to the Galatians has much of interest on the subject of Israel as the clear division between the two portions of this lost world into the *circumcision* (the Jew) and the *uncircumcision* (the Gentile) is carefully marked, and the contrasted ministries of Peter, James and John with that of Paul are commented upon; while at the same time the spiritual blessings of the children of Abraham by faith, whether of Jews or Gentiles, are carefully guarded, as stored in Christ Jesus, irrespective of birth, nationality, religious upbringing, and even sex.

The term "*Jerusalem which now is*" refers to the literal Israel of the circumcision, viewed from their earthly centre, and could not possibly mean Anglo-Saxons when their earthly capital is London or New York now; and the *heavenly Jerusalem*, which is the mother of us all, is the home of all true believers of this age, whether of Jews or Gentiles. So also in the closing benediction of the epistle, "Peace be upon them and mercy and upon the *Israel of God*," the apostle is clearly distinguishing between the believer, be he Jew or Gentile, and the chosen Hebrew race, and is practically repeating and reiterating in New Testament terms the Psalmist's petition: "Pray for the peace of Jerusalem, they shall prosper that love thee," and reinforcing his own injunctions for the Gentile in the Church, especially to remember to have mercy upon the Jew and pray that God would look on their piteous condition and hasten the time for favouring Zion; for, as he says, "For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed that through your mercy

they also may obtain mercy. For God hath concluded them all in unbelief that He might have mercy upon all" (Rom. xi. 29-32).

We cannot pass by, too, the passage in the Epistle to the Ephesians where the wonderful privilege into which the true Gentile believers have been brought, who were by birth and nationality aliens from the commonwealth of Israel and strangers from the covenants of promise, and have been now brought nigh by the Blood of Christ and are made fellow-citizens with the saints of the household of God (not the *House of Israel*), fellow-heirs of the same body and partakers of the promise in Christ by the Gospel.

This is such a blessed fact, and exhibits so marvellously the grace of God, that a special revelation was given to the apostle Paul as the missionary to, and minister of, the circumcision, that he might make known what is distinctly *Church* truth.

In the only letter of Paul definitely directed to the Jews, and, of course, primarily addressed to Hebrew Christians, and such as were hopefully awakened to the truth of the incarnate, crucified, risen and glorified Messiah, we have the important quotation, twice referred to, from the prophecy of Jeremiah, from which we get the name of the second portion of Holy Writ, viz., the New Testament (Heb. viii. 8-12; x. 16).

It is worth noting that while in chapter viii. verse 8 *the Houses* of Israel and Judah are spoken of separately, viz., "I will make a new covenant with the House of Israel and with the House of Judah," who were brought up out of the land of Egypt, in verse 10 only the *House of Israel* is mentioned, as if there was no distinction to be made between the two by the time of the New Testament—the ten tribes and the two having already coalesced, therefore, are not able to be differentiated. Of course, this promise quoted in the Epistle to the Hebrews is, in its primal and final interpretation, Jewish

and Millennial, for it was first written in Hebrew, and given to the Hebrews in Jerusalem, and is in connection with Palestine—the land of the Hebrews—as even a cursory reading of the prophecy of Jeremiah will make clear; and though a portion of it is *spiritually applied* to all believers, whether Jew or Gentile (x. 16, 17), it in no way frustrates the full future purpose of God, that Israel failed in the past to believe, for the *remnant* according to the election of grace in the Church is the proof that God has not forgotten the *nation* at large.

We must now briefly deal with the writings of the three apostles, who were specially appointed to the *circumcision*, viz., James, Peter, and John (Gal. ii. 9).

The manner in which James addresses his epistle, viz., “To the twelve tribes scattered abroad,” is equally significant of the non-divided but united state of the Houses of Israel in his time, and the very use of the word *synagogue* (ii. 2) indicates how Jewish was his leaning, while no Hebrew Christian to-day in any part of the world can read the 1st Epistle of Peter without marvelling at its exact application to his circumstances and experiences, so wonderful is the Word of God in its undying power to catch the ear, claim the attention, and win the very heart of the one to whom it is sent.

The Gospel of John has been previously referred to, and in his epistles a Jewish trait may be found, even in that precious passage, “And He is the propitiation (mercy-seat) for *our* sins, and not for ours only, but also for the whole world”; while the contrast between the outcast Hebrew Christian and the less persecuted Gentile believer is evident in 3 John 7.

Coming to the closing book of the Bible, the majestic Apocalypse of Jesus Christ, the Lion of the Tribe of Judah, the Lamb in the midst of the Throne, the Root and Offspring of David, we read of those who say they are Jews and are not,

but are of the synagogue of Satan (Rev. ii. 8); and of the reference to those in Pergamos, whose teaching is like in character to that of "Balaam, who taught Balac to cast a stumbling-block before the children of Israel" (Rev. ii. 14); but the passage which keeps definitely clear the distinction between Israel and the nations, Jew and Gentile, is that in chapter vii., for while giving the preference *to the Jew first* in the vision in connection with the great tribulation, where the apostle writes, "I heard the number of them which were sealed, and there were sealed 144,000 of *all* the tribes of the *children of Israel*" (vii. 4), and then enumerates them, he says, "After this I beheld, and lo, a great multitude which no man can number, of *all nations*" (Gentiles), and both these bodies are distinguished from angels and the elders and the living creatures.

Again, in the final vision of the Bride, the Lamb's wife, the holy Jerusalem, descending out of heaven from God, which had twelve gates, on which were the names of the twelve tribes of the children of Israel, and twelve foundations, and in them the names of the apostles of the Lamb. There is evidently no question that the peculiar position of the Jews as the chosen race is emphasized—not that we who are in Christ Jesus have any need for jealousy, when we realize that we are complete in Him, and blessed with all spiritual blessings in Him as members of the Church, His body, which is the fulness of Him that filleth all in all.

Israel is still the literal Israel (vii. 4), and the earthly Jerusalem is still the city where our Lord was crucified (xi. 8), and the apostles are still the same twelve Jewish disciples of our Lord, while the Hebrew tongue is still recognised (ix. 11; xvi. 16) in spite of much symbol and mystery in this blessed Book.

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British Empire into this unveiling of our Lord's solemn and glorious coming Kingdom and Second Advent, as some have done, seems impertinent and little short of blasphemy.

May it be our aim rather to live above the atmosphere of passing movements of nations and the fall and rise of empires, and as loyal subjects of the King of kings and Lord of lords, to heed the Master's cry, "Surely I come quickly," and ever readily respond by lip and life, "Even so, come, LORD JESUS!"

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